

INTRODUCTION

I have arranged the chapters in this book by topics and geographical areas rather than by the order in which they were originally published. The first topic, the historiography of the Hijaz in western Arabia during the late Ottoman period, is covered in chapters 1 and 2. Chapter 1, "Ottoman Sources for the History of the Hijaz," presents a survey of printed and archival sources in Ottoman and modern Turkish as well as comments on some materials in Arabic and English. In the time since chapter 1 was written some twenty years ago, opportunities for researchers to work in the Ottoman archives have increased, making the archives even more important as a source of data. I hope that young scholars embarking on the history of Ottoman-Arab provinces will find this essay still to be of some value. In chapter 2, "The Recent Historiography of Western Arabia: A Critical Examination," I analyze six items written by Arabs and dealing with the history of the Hijaz. In this essay I once again argue for an examination of the history of the Arab provinces of the Ottoman Empire based on using sources in Ottoman Turkish, Arabic, and other languages, rather than relying on materials drawn from only one language source. Chapter 2 also seeks to encourage closer and more rapid scholarly communication, especially in regard to secondary works.

The second topic, the economic history of the Hijaz, is discussed in chapters 3, 4, and 5. Much of the material in these three chapters subsequently appeared in my book *Religion, Society and the State in Arabia: The Hijaz Under Ottoman Control, 1840-1908* (Columbus: Ohio State University Press, 1984). The chief argument of chapters 3 and 4 is that ruling the Hijaz was expensive for the Ottomans, who obtained religious prestige but very few fiscal benefits. Since the original appearance of these chapters, much has been published on other Ottoman provinces. It would now be feasible and useful to undertake a more comparative study of which provinces were profitable and which ones were drains on the imperial treasury in different eras. Provincial budgets also provide a means of examining local elites and the importance attached by the central government to them. Budgets can illustrate a wide range of economic and

political issues, even though it is important to note their often provisional and incomplete character. Chapter 5, "The Commercial History of the Hijaz Vilayet, 1840-1908," reflects the need to establish basic data on the topic while also demonstrating the crucial importance of the pilgrimage as the pivotal event of the commercial cycle. I also touched in this chapter on a number of subjects which have subsequently proven of interest to other historians of Ottoman history, including technology, foreign influence, government building of infrastructure, and climate and geography.

Chapters 6, 7, and 8 continue the discussion of the Hijaz during the nineteenth and early twentieth centuries, but they focus more on interaction with Europeans than on economic issues. Chapters 6 and 7 were incorporated into *Religion, Society and the State in Arabia*. In chapter 6, I discuss the highly controversial issue of slavery as an example of the conflict between western European and Ottoman-Arab values and policies. This conflict and a rivalry for power, influence, and economic advantage helped cause the 1858 Jidda massacre as seen in chapter 7. European-style nationalism eventually became the dominant ideology of the Middle East as I assert in chapter 8, but it was slow to take root in the Hijaz for reasons examined in this essay.

In chapters 9 and 10 I turn to two other Ottoman-Arab provinces — Syria and Yemen. Chapter 9 looks at the possibility of using British diplomatic documents for the economic and social history of the Vilayet of Syria, 1901-1914. This chapter reflects the excitement I felt while a graduate student in the 1960s, as research into Ottoman-Arab history opened to new themes. In chapter 10, after twenty years of additional study, I compare some of the same topics — administrative, military, and educational — showing how Ottoman experiences in Yemen and the Hijaz were similar or different.

Chapters 11, 12, and 13 concern the Hijaz Railroad, an Ottoman railway line from Damascus to Madina built in the reign of Sultan Abdülhamid II. Chapters 11 and 12 were later republished in my book *The Hijaz Railroad* (Charlottesville: University Press of Virginia, 1980). About one-third of the financing of the railroad came from donations which were inspired to some extent by Pan-Islamic sentiment. As the construction of the railroad progressed, opposition to its completion increased, as seen in chapter 12. The story of the railroad as a holy endowment from 1900 to

1948 forms the basis of chapter 13, which traces the consequences of this Ottoman project for later times.

Chapter 14, "Islam and the Ottoman Legacy in the Modern Middle East", is not only the most recently written of the chapters in this book, it also can serve as a summary essay touching on many of the themes discussed in earlier chapters. However, the region and time covered are considerably wider, as reflected in the broadening of my interests, a process which eventually resulted in the publication of my fourth and fifth revised editions of Sydney N. Fisher's *The Middle East: A History* (New York: McGraw Hill, 1990 and 1997). In chapter 14, I deal with the intersecting subjects of religion and politics, as situated in the historical experience and legacy of the Ottoman Empire. The analysis and data deriving from the first thirteen chapters provide much of the basis for chapter 14. I continue to hope that this chapter will provoke a vigorous dialogue about the intriguing issues connected with the question of the Ottoman legacy for the twentieth-century world.

After much deliberation, I decided to leave the chapters basically as they were written. I have corrected some typographical errors, but I have not revised the texts so as to make spelling uniform. Nor have I changed the bibliography or footnotes to reflect scholarship appearing since the chapters were originally published. As all who are connected with Ottoman and Arab history will understand, there has been a vast flood of new studies, often based on exciting and informative research, but revising my work so as to include the analyses of these studies seemed to be beyond the purposes of this particular book. However, it might be useful to mention here two recent and very valuable works that deal with the Hijaz: Joshua Teitelbaum, "The Rise and Fall of the Hashimite Kingdom of the Hijaz, 1916-1925: A Failure of State Formation in the Arabian Peninsula," (Ph. D. Dissertation, Tel Aviv University, 1996), and Hasan Kayali, *Arabs and Young Turks: Ottomanism, Arabism, and Islamism in the Ottoman Empire, 1908-1918* (Berkeley: University of California Press, 1997).

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